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THE HORITES.

BY THE REV. JOHN CAMPBELL, M.A., TORONTO.



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The student of Biblical History cannot fail to notice the remarkable prominence given to one supposed Canaanitish people over all others mentioned in the Pentateuch. This is the tribe of the Horites, who dwelt in their mount Seir. The first mention of this family is in Genesis xiv. 6, where they are numbered among the peoples defeated by Chedorlaomer and his associates. In Deuteronomy ii. 12, 22, they are again spoken of as the ancient possessors of the land occupied by the descendants of Esau. Bishop Patrick supposed that the Horites had dwelt in that region since the days of the Deluge, although he did not suggest a line of Noah's descendants with whom they might have been connected.¹ In Genesis xxxvi. a singularly minute and full account is given of the families of this people, the only apparent reason for it being that Esau and his son Eliphaz married women of their race, and that the Edomites dwelt with them in the land of Seir. The genealogies of the Horites there given are as follow :

“These are the sons of Seir the Horite, who inhabited the land ; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan : these are the dukes of the Horites, the children of Seir, in the land of Edom. And the children of Lotan were Hori and Homam ; and Lotan's sister was Timna. And the children of Shobal were these ; Alvan, and Manahath, and Ebal, Shepho and Onam. And these are the children of Zibeon ; both Ajah, and Anah : this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. And the children of Anah were these ; Dishon, and Aholibamah the daughter of Anah. And these are the children of Dishon ; Hemdan, and Eshban, and Ithran, and Cheran. The children of Ezar are these ; Bilhan, and Zaavan, and Akan. The children of Dishan are these ; Uz, and Aran. These are the dukes that came of the Horites ; duke Lotan, duke Shobal, duke Zibeon, duke Anah, duke Dishon, duke Ezar, duke

¹ Commentary on Genesis. Ch. xxxvi.

Dishan : these are the dukes that came of Hori, among their dukes in the land of Seir." Genesis xxxvi. 20-30. Among these we find that Anah, the father of Aholibamah, is (Gen. xxxvi. 2) the son of Zibeon ; it is, therefore, probable that Dishon, the father of Hemdan, &c., may be the son of Anah. This would reduce the number of lines to five. If, however, Timna, the concubine of Eliphaz, the son of Esau (Gen. xxxvi. 12), be the same as Tímna, the sister of Lotan, it is manifestly impossible to make Lotan a contemporary of Zibeon, Anah, or even Dishon. Zibeon must have lived about the time of Abraham ; and Shobal, Ezar and Dishon, if they are his brethren, at the same period. The importance of this Horite line may be judged from the fact of its reappearance in the first chapter of the first book of Chronicles, where the above genealogy is given with some slight variations in the orthography of the individual names.

It is, to say the least, remarkable that a genealogy connecting with the family of Abraham in a way comparatively unimportant should be given at such length. Esau had other wives, Hittites, of Elon and Beeri, yet nothing appears concerning their families but the names of their fathers. Now the Hittites were a powerful people even at the time of Esau, and waged successful wars with many of the Pharaohs in later years. True, we find a brief account (Gen. xxii. 20) of the immediate descendants of Nahor, the brother of Abraham, from whose family came the wife of Isaac and the two wives of Jacob ; but this is not to be wondered at seeing that these were so intimately connected with the great patriarch himself. The sons of Abraham by Keturah, the children of Ishmael, and those of Esau, are, as we might expect, named, in some cases, with their grandsons. But nothing is recorded of the families to which Hagar, or Keturah belonged ; the name of Ishmael's wife is not even mentioned ; and no genealogy enlightens us in regard to the connections formed by the heads of the Twelve Tribes. A simple mention of the immediate progenitors of Aholibamah would not have been matter of great surprise ; but this long Horite genealogy certainly ought to be so with every serious student of the Mosaic record.

Still more extraordinary should this list appear, if, as almost all writers who have treated of them suppose, the Horites were an obscure race of uncivilized troglodytes, whom the Edomites without much difficulty extirpated. Strange that the great lines of Egypt and Assyria should pass without notice ; that the powerful families

of Moab and Ammon should have no record ; that Ishmael's grandsons do not appear ; and these miserable cave-dwellers have so much of Scripture allotted to them ! Whatever view we may be inclined to take of the books of Moses, whether we regard them as an inspired production, or the work of a man wise beyond all his fellows, the problem remains the same. What is the Divine purpose in giving such a genealogy ? or what was the end of the historian in placing it on record ?

An objection naturally urged against the attempt to answer such a question is, that neither sacred nor profane history gives us any more information regarding the Horites. This I deny ; for I profess to have opened the door at which many have knocked in vain, and from induction of facts historical, mythological, philological, and geographical, to be able to prove the truth of the following six propositions regarding this ancient people :

I. That the Horites were no obscure troglodytes, but a race preeminently noble and distinguished.

II. That they have left distinct geographical traces in and about Palestine, which find their counterparts in other lands.

III. That one family of the Horites appears, in a somewhat disguised form, in the second and fourth chapters of the first book of Chronicles, and there furnishes the link of connection with other histories than that of the Bible.

IV. That in this family we find many of the divinities and some of the earliest rulers of Lower and Upper Egypt.

V. That from this family came the Caphtorim, who invaded Palestine before the close of the wanderings of Israel.

VI. That reminiscences of the Horites, and confirmation of all the preceding propositions, are found in the early history and mythology of Phœnicia, Chaldea, Arabia, Persia, India, Asia Minor, Greece, Italy, and of the Celtic and German peoples.

I proceed at once to the proof of the above six statements, the first two being simply introductory, and depending greatly for confirmation upon the establishment of the third and following propositions.

I.—THE HORITES WERE NO OBSCURE TROGLODYTES, BUT A RACE PREEMINENTLY NOBLE AND DISTINGUISHED.

We have already seen that some of the heads of tribes or dukes of this race were contemporaries of Abraham. Their ancestor Seir, and that other ancestor Hori, mentioned in Gen. xxxvi. 30, who cannot be the son of Lotan, take us back to an older period still. In Abraham's time they were of sufficient importance to attract the attention of Chedorlaomer, and dwelt at no great distance from the cities of the plain, "the opulent Pentapolis of the Jordan." They are classed with the Rephaim, the Zuzim, the Emim and the Avim, whom there is strong reason for making Japhetic peoples connecting with Riphath, Javan, &c., more especially as their names do not occur among the tribes of Ham. They represent a second wave of population moving westward from Babel, the first being a purely Hamitic stock that had passed over Jordan and probably into Egypt, in both of which regions they soon became the serfs of a nobler race. The Shemites, with the exception of Abraham and his family, still kept to their ancient seat. Esau, a proud and warlike man, was not ashamed to ally himself with a Horite princess. He seems, indeed, to have entered upon this alliance on unequal terms, inasmuch as certain of the dukes of Esau (Gen. xxxvi. 40), Timnah, Alvah, Aholibamah, bear Horite names, while no Horite duke bears the name of an Edomite. It is also to be noted that two of these are the names of females, although they stand at the head of the list of the Aluphim or dukes. In ancient times for a woman to give her name to a family was a mark of high honour, and such, undoubtedly, was the position that the Horite element occupied in the Edomite family. Obadiah iii. is often quoted as a passage which proves the Horites to have been troglodytes, inasmuch as the Edomites, who supplanted them, are there described as dwelling "in the clefts of the rock;" but who will dare to call the proud, free and warlike Edomites cave-dwellers? A better name should be found for those whose skill and marvellous industry fashioned the palaces of Petra, leaving marks of a high civilization, that nothing but a great convulsion of nature can efface, whether they be Edomites or the sons of Hori. These troglodytes, if men will call them so, were a great people. It is interesting to observe that Josephus calls the descendants of Abraham by Keturah by the same name, and yet represents them, quoting the words of an ancient historian, as the conquerors of Egypt and founders of the Assyrian Empire.*

* Josephi Antiq. Lib. I. Cap. 15.

But, apart from these facts, the primary meaning of the root Hor or Chor, for the initial letter is the Hebrew Cheth, is not a cave-dweller. It would be strange indeed if it were. The word is an adjective, and means white, pure, and hence noble. The interpretation *troglydite* is a conjectural one, derived from false historical reasoning. In so far as the meaning obtains in the Hebrew language, it denotes historical corruption of the original sense, such as we find in our English words *pagan* and *villain*, *Whig* and *Tory*, or, better still, in the word *Bohemian*. As well might later writers pretend that the original Bohemians were a horde of vagabonds, as those of the present day, that the Horites were a race of miserable dwellers in caves. The children of Seir, the Horite, were the white race of their age, the purest of all the Japhetic families, the nobles of the world's early history. Their name is a synonym for all these qualities in many tongues, and especially in those of the Indo-European class. The Greek *heros*, a *hero*, or *demi-god*, with *Hera* the *mistress*, as a name of Juno, the German *Herr*, and hence, by the conversion of the aspirate into a sibilant, our English *Sir*, are a few of the later forms of this famous word, which fills a large part of the vocabularies of many languages.* It appears in connection with the number seven, representing the seven dukes of that princely family, in the *seven Harits*, the bright ones of Sanskrit mythology; and these, with the preservation of the guttural or strongly aspirated Cheth, meet us again in the seven Greek *Charites*, or, without it, in the seven *Horae* of the same theogony. This is hardly the place yet to enter upon the connection of the names of the individual Horites with those which appear in the history of the Indo-European families. Still, I may be permitted here to indicate some of the links that bind the Scripture genealogy to the traditions of ancient nations. Lotan is a root that appears in Latona, Latinus, and many other venerable names; nor is it unworthy of attention that, as Latona is the mother of Horus Apollo, so Lotan's eldest son bears the identical appellation, Hori. Shobal, which connects with *Shibboleth*, an *ear of corn*, is, as Hyde unwittingly shows, the Arabic Sambula, which he makes equivalent to the Greek Sibulla, and also to the Latin Spica, meaning the same thing.[†] In Aholibamah we have, I am assured, the original

* Guigniaut, Religions de l'Antiquité, iii. 833, seq. Fuerst in his valuable lexicon gives Phœnician Hor or Chor, the meaning of which is *noble* and *free*.

† Hyde, Religio Veterum Persarum, 598.

of the Greek Olympus, in the Ionic dialect *Ὀλύμπος*, a word for which no derivation can be found, and all the associations of which agree admirably with the meaning of the Hebrew term "tent of the high place." The very word *bamah*, the *high place*, survives in the Greek *bema*. I shall yet have occasion to show the force of the following Homeric gloss upon the words of Moses. Speaking of the children of Zibeon the sacred writer says, "This was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon, his father." The words of the Greek poet are :⁴

"Παφλαγόνων δ' ἡγήτο Πυλαίμενος λάσιον κῆρ,
'Εξ' Ἐνετων, ὅθεν ἡμιόνων γένος ἀγροτεράων."

"The rough heart of Pylaemenes led the Paphlagonian
Eneti, whence is the stock of wild mules."

II.—THE HORITES HAVE LEFT DISTINCT GEOGRAPHICAL TRACES IN AND ABOUT PALESTINE, WHICH FIND THEIR COUNTERPARTS IN OTHER LANDS.

In the neighbourhood of the Dead Sea I might mention the district long known as Syria Sobal, which commemorates the second of the Horite dukes.^{4*} Among his sons, Manahath gives name to a place spoken of in the 6th verse of the 8th chapter of first Chronicles, the site of which is unknown. It may have been Minois, near Gaza in Philistia, or, as probably, the Mendesian nome of Lower Egypt. As for Ebal, the third son of Shobal, a mountain in Central Palestine bears his name; and the region of Gebalitis in the vicinity of, or included in, Syria Sobal, shows the simple conversion of an initial Ayin, represented falsely in our English version as an unaspirated letter, into a corresponding Gimel. The root Shepho is so common a one that I hardly dare trust myself to point out its geographical connections. Onam will be seen by any one capable of consulting a Hebrew lexicon to be of the same root as that which occurs in Ono, a town of Benjamin, and On, the celebrated city of the Sun, in Egypt. Bethana is the house of the god Anah, also called Anammelech or Anah the king. Among the sons of Dishon, I need only select Eshban, a word which Gesenius identifies with

⁴ Homeri Iliad. ii. 851-2. The same Eneti introduced mules into Spain. They are the Anites descended from the son of Zibeon.

^{4*} Ritter's Comparative Geography of Palestine, Edin., ii. 134. Keil and Delitsch (in Gen. xxxvi.), good men but typical commentators of the unhistorical class, sneer at the idea of a connection between Syria Sobal and Shobal the Horite. The name appears indeed in an apocryphal book, but is no more an apocryphal name than Gebalitis:

Heshbon in Moab.⁵ Among those of Ezar, Akan, or, as he is called in 1 Chronicles i. 42, Jakan, gives us the important family of the Beni Jaakan, dwelling in Arabia Petræa (Numbers xxxiii. 31). Of the sons of Dishan, Uz appears to have been the first or most important settler in the land of which the patriarch Job was an inhabitant.

Dr. Hyde Clarke has already shown in several of his admirable papers, that the geographical names of Palestine are those of the world.⁶ The majority of these names I have good reason to believe are eponymous. The Horites, who left little or no traces in Palestine, on account of their early emigration to other lands, did not, on that account, suffer their names to perish, but still "called their lands by their own names" in whatever part of the world these were situated. Latopolis in Egypt and Latium in Italy represent Lotan. Hori gives Heroopolis, also in the land of the Pharaohs, and unnumbered similar designations of towns in Europe, Asia, and Africa. Shobal appears in the Lydian Sipylus and in the great Sabellian family of Italy. Alvan, or, as he is called in 1 Chron. i. 40, Alian, furnishes the Egyptian Ilahoun, and the famous city Ilium of the Troade. Manahath is the founder of Mendes, and Mandara or Month-ra, and also had his name conferred upon Monetium of the Japodes, like the Eneti, an Illyrian people.^{6*} Ebal, in the form of Gebal, appears in Phœnicia, and the character of the initial sound is at once seen in the form Byblus, which consists in the prefix of the Coptic article. Onam we have already connected with On or Heliopolis in Egypt. The Colchian city *Æa* may be a reminiscence of Ajah, while Anah is almost proved to be the progenitor of the Eneti by the fact that their ancestor in the Welsh mythical history is Gwynn, a word which reproduces the power of the initial Ayin of the Hebrew name.⁷ The sons of Dishon seem to have sent colonies to Persia, for Hamadan, Ispahan and Teheran are too near Hemdan, Eshban and Ithran to be accidental. In Eshban we also find Hispania, while Ithran and Tyrrhenia agree. As for Cheran, no form is more common in universal geography. Aziris in Libya, and

⁵ Gesenii Lexicon *in loc.*

⁶ I beg here to express my public acknowledgment of Dr. Clarke's valuable suggestions in connection with the special subject of this division of the paper; although the field to which I have confined my attention principally is geographically, and perhaps chronologically, different from that in which he has pursued his important investigations.

^{6*} We find Soba, Alva and Mandara in close proximity. Lepsius' Letters, 163.

⁷ Davies' Celtic Researches, 167.

many similar names in Syria and Asia Minor, remind us of Ezer. Like correspondences are found with the remaining eponyms of the Horite family. The question has often been asked, Whence came the Phœnicians, that ancient and distinguished people? Herodotus and other writers tell us that their own account brought them from the shores of the Red Sea.^{7*} Now, on these shores we find the Beni-Jaakan of the sons of Ezer, and this compound word, not the Beni-Anakim of Bochart, is the original of the national designation Phœnician.⁸ It may seem that thus I reduce all the civilized peoples of the world to one ancestry, and represent the Horites as the one people of antiquity, in the same way as older writers have dealt with their Arkites, Atlantides, Cushites, &c. This, however, is not the case. There are, at least, six other families of little less importance, and many more which contributed largely to early civilization, that I hope in time to bring under the notice of the student of ancient history.⁹ That we find the Horites, or reminiscences of them, in nearly every country need not be matter of surprise, for what has been often remarked in regard to the mixture of peoples in the populations of Greece and India is true of almost every land possessing a history. There is no such thing as a pure civilized race.

III.—ONE FAMILY OF THE HORITES APPEARS, IN A SOMEWHAT DISGUISED FORM, IN THE SECOND AND FOURTH CHAPTERS OF THE FIRST BOOK OF CHRONICLES, AND THERE FURNISHES THE LINK OF CONNECTION WITH OTHER HISTORIES THAN THAT OF THE BIBLE.

A serious objection assails me upon the threshold of proof. It is this. The second chapter, and part of the fourth, of the first book of Chronicles profess to contain the genealogies of the sons of Judah. Under what pretence, then, can I introduce the Horites? I answer, upon several good grounds. In the first place, mention is made in these genealogies of men who certainly were not Jews. Such (1 Ch. ii. 55) are the Kenites, that came of Hemath, the father of the house of Rechab, a line mentioned in the second verse of the 35th chapter of Jeremiah. Such, also, are the Kenezites, first mentioned in the 19th verse of the 15th chapter of Genesis, and to whom Caleb, the son of Jephunneh (Numbers xxxii. 12, Joshua xiv. 6), is said to have

^{7*} Herodot. vii. 89. Strabonis Geog., 766.

⁸ Bochart, *Canaan* i. l. 347.

⁹ Such are the sons of Salma and Hareph (1 Chron. ii. 51, 54), the Jerahmeelites (ii. 23), the children of Etam (iv. 3), of Ashchur (iv. 5), of Coz (iv. 8), of Kenaz (iv. 13), of Ezra (iv. 17), &c.

belonged. Their genealogy is given, 1 Chron. iv. 13, &c. In the ninth verse of the same chapter, Jabez is more honourable than his brethren, because he called on the God of Israel, not, we may conclude, on his own gods, as his brethren were in the habit of doing. Jabez was no Israelite. In the eighteenth verse, a daughter of Pharaoh marries Mered (literally the rebel), a most unlikely name for a descendant of Judah. He is doubtless prince Mourhet, who is said to have married a daughter of Cheops, and whose features, as represented on the Egyptian monuments, are not at all Jewish.¹⁰ In the 19th verse, we read of Eshtemoa, the Maachathite; but the Maachathites (Deut. iii. 13, 2 Sam. x. 6), were, with the Geshurites, an independent people, who at times warred with the Israelites. Who can throw light upon the "ancient things" of verses 21-3? With what king of Israel do those, who had dominion in Moab, connect as his servants?

The names of the supposed descendants of Judah are not Jewish. What Jew would call his son Caleb (a dog), a name which so frequently occurs and in the greatest confusion? The family mentioned in chapter ii. 43-45, is from its names clearly Midianite, and two of the names in chapter iv. 25, are Ishmaelite. The second chapter, as far as the 17th verse, seems to contain, with a few interpolations, a record of the children of Judah; the whole of the third is taken up with the family of David; but I have no evidence, beyond the words of the first verse of the fourth chapter, "The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal," that the families mentioned in it were Israelites in any sense of the term. The 23rd chapter of second Samuel, and the 11th chapter of the book we are considering, shed some light upon the nationality of those mentioned in its second and fourth chapters. In the 54th verse of the second chapter, the Netophathites are mentioned, and the Ithrites in the 53rd verse, while the head of Tekoa appears in the fifth of the fourth chapter, and a Maachathite in the nineteenth. Now, in the chapters above mentioned (2 Sam. xxiii., and 1 Chron. xi.), we find Maharai and Heleb, Netophathites, Ira and Gareb, Ithrites, Eliphelet, the Maachathite, and another Ira, a Tekoite. I might also compare Hushah, the son of Ezer (1 Chron. iv. 4), with (2 Sam. xxiii. 27 and 1 Chron. xi. 29), Mebunnai and Sibbecai, the Hushathites. It may be said that these are still Israelites, taking their

¹⁰ Nott and Gliddon in their joint ethnological work, p. 177. Osburn, *Monumental History of Egypt*, i. 454, seq. Lepsius' *Letters*, 61.

names from the towns they inhabited. If so, why is Ittai (2 Sam. xxiii. 29) called a Benjamite, Bani (2 Sam. xxiii. 36) a Gadite, and Adina (1 Chron. xi. 42) a Reubenite? It cannot be said that Zelek, the Ammonite, Ithmah, the Moabite, Nahari, the Beerothite, and Uriah, the Hittite, who are mentioned (2 Sam. xxiii. 37, 39, 1 Chron. xi. 46) together with them, are Israelites. There is more historic truth than men are aware of in the words of the Apostle Paul, "For they are not all Israel which are of Israel." It is plain, not only that many had, like Caleb, part and lot with Israel in the land of promise who were not descendants of Abraham, but that the kingdom of Israel, in the time of David, consisted of a number of different nationalities. The line of Jerahmeel, which is given in 1 Chron. ii. 25-41, is not an Abrahamic family, although I do not deny that there may have been a Jerahmeel in the line of Judah. We meet with these Jerahmeelites in 1 Sam. xxvii. 10, where David is represented as telling Achish that he had made a road against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites, as if they were three distinct peoples. Also, in the 30th chapter, the Jerahmeelites and the Kenites are spoken of as dwelling in cities, while the same is not said of any of his confederates and friends to whom David sent presents. In connection with this passage, as showing the position of Caleb the Kenezite, we find (verse 14) the Egyptian slave deserted by the Amalekites saying, "We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb." The Cherethites have been clearly shewn, and are now generally allowed to have been, Cretans; and Caleb's descendants are no less thoroughly distinguished from the people of Judah than are these Japhetic warriors.

I might dwell upon the antiquity of Bethlehem Ephratah, which (1 Chron. ii. 19, 24, 50) derives its name from Ephrath, the wife of Caleb, the father or son of Hur, for there is contradiction here; an antiquity which is well shewn (Gen. xxxv. 16, 19) by its possessing that name in the time of Jacob. Yet Caleb is the great-grandson of Judah by a very late connection. It is somewhat strange that none of the great names of these genealogies, if we except the immediate descendants of Judah, and Caleb the son of Jephunneh, ever appear in any other part of the Bible. With the exception of the ancestors of David, and the families of the Levites in the sixth chapter, the

lists are utterly useless for genealogical purposes ; and we have no record that the twelve tribes ever employed them for such an end, or even that the most learned of their rabbis have been able to reduce them to order. It is utterly impossible to reduce them to order, on the hypothesis or understanding that they represent the descendants of Judah, Benjamin, &c. The Ram and Hur and Salma of Judah cannot be reconciled with those of the same name afterward mentioned ; neither can the Beni-Jamin of the seventh chapter be made to agree with the children of Jacob's youngest born. What, then, it may be asked, is the alternative ? The books of Chronicles are of low canonicity—for the Jew places them at the end of the hagiographa. Shall they be deemed unworthy of the canon ? Far from it. I regard the first book of Chronicles as one of the most valuable books in the Old Testament Scriptures. It contains what is found in no other book in the world, a brief but most comprehensive record of all the great families of antiquity. It embraces a large Gentile genealogy, or series of genealogies, overshadowing those of the Hebrew people ; and this accounts for the mystification of all the Jewish doctors. They never thought of looking in the inspired writings of their canon for a sign of the Divine interest in all the nations of the earth, beyond that furnished in the tenth chapter of Genesis.

The books of Chronicles are among the least edited, even at the present day, of all the books of the Bible. The versions of these books differ widely, to an extravagant degree, in the names given in the first few chapters of the first book and in other particulars.¹¹ It may yet be found by scholars possessing greater Oriental erudition and greater facilities than I can command, that the connection of the sons of Jacob with these Gentile families is the result of ancient rabbinical interpolation ; and that a well meant, but injudicious, attempt to clear up a mystery has led to the serious confusion that so frequently appears. I may state here, once for all, that nothing short of the most serious and long settled conviction of the truth and important reality of my discovery could induce me to cast a doubt upon the presently received views in regard to this portion of the Sacred Volume. With the Apostle Paul I trust ever to be able to take as my motto, " We can do nothing against the truth, but for the truth," meaning by that Truth the inspired Word of God,

¹¹ *E.g.*, The Septuagint and Syriac versions.

whether that inspiration regard matter of doctrine or of history. In the meanwhile, I assume the correctness of our present Hebrew version of the first book of Chronicles, and, to account for the presence of the Gentile names which I find in the first few chapters, suggest the following hypotheses :

1. *Together with the descendants of the sons of Jacob, there may have been included in the lists their connections by marriage.*—This except in the case of Bithiah the daughter of Pharaoh, and the Kenites (Judges iv. 11), who should have been numbered among the descendants of Levi rather than of Judah, I cannot perceive.

2. *Or, together with them, there may have been included a mixed multitude of other races that had suffered oppression along with them in Egypt, and had part in their deliverance.*—This might help to satisfy Dr. Colenso's doubts, and is true in so far as the Kenites and some of the Kenezites are concerned. It must, however, make the list retrospective, giving the ancestors of these fugitives back to or beyond the time of Abraham. Even thus, my investigations have shewn me that it will not account for all the lines mentioned, many of whom had little or no late connection with Palestine.

3. *Or—and this I think is the truth—Southern Palestine was the great centre of a later dispersion than that of Babel, being the highway to Egypt and Arabia, Syria, and Asia Minor ; and the Mosaic narrative, looking rather to geographical than tribal descent, gives here the eponyms of the various states and cities into the possession of which Israel entered.*—There is a significance which we do not yet understand in the words of Moses (Deut. xxxii. 7, 8), "Remember the days of old, consider the years of many generations ; ask thy father and he will shew thee ; thy elders and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." This hypothesis will account for the immense disproportion between the number of the descendants of Judah and those of the other tribes supposed to be placed on record in these chapters, since they occupied the larger portion of Southern Palestine ; although it is true (Numbers i. 27) that the children of Judah were more numerous than those of any other of the sons of Jacob. I now proceed to find among the names connected with the mention of this tribe one of the families of the

Horites, whose position geographically would bring them, if my hypothesis be correct, within its limits.

The only Shobal mentioned in the Bible, apart from the families of the Horites, is one that appears in 1 Chron. ii. 50, 52, and iv. 1, 2. The verses are, "These are the sons of Caleb the son of Hur (called also, 1 Chron. ii. 19, the father of Hur), the first-born of Ephratah; Shobal, the father of Kirjath-jearim. And Shobal, the father of Kirjath-jearim, had sons; Haroeh and half of the Manahethites. The sons of Judah; Pharez, Hezron, and Carmi and Hur and Shobal. And Reaiah (or Haroeh) the son of Shobal begat Jahath; and Jahath begat Ahumai and Lahad. These are the families of the Zorathites." Among the families of Kirjath-jearim are mentioned, in the 53rd verse of the second chapter, the Zareathites, whom a glance at the Hebrew text will show to be the same as the so-called Zorathites. The name Hur is identical with the root of the word Horite. As for Caleb he is ubiquitous throughout the second chapter, and his name is, from its meaning, clearly Gentile. Be this as it may, we have a Shobal, itself not an Israelitish name, in connection with other Gentile appellations, and notably with a Hur, who is not the father of Uri, of whom came the wise Bezaleel (1 Chron. ii. 20, Exodus xxxi. 2), and whose name agrees with the Horite parentage of another Shobal, frequently mentioned. He is the father of Kirjath-jearim. Now Kirjath-jearim (Joshua ix. 17) was a city of the Gibeonites, and continued to be so, for the Gibeonites made peace with Israel by artifice. But these Gibeonites were Hivites (Joshua ix. 7, xi. 19), and so also are the Horites called (Gen. xxxvi. 2.) The name Hivite, I am convinced, does not designate Hamitic or any other kind of descent; nevertheless it forms a link to bind Kirjath-jearim and the Horite stock. More important is the fact that the second son of Shobal, the Horite, and of that Shobal who is mentioned in the book of Chronicles, is Manahath, a name unknown in the annals of Israel. Hur, Shobal, and Manahath, form already a threefold cord for the Horite connection. A difficulty appears, however, in the eldest son of the Shobal of Chronicles, who is Ha (the definite article) Roeh or Reaiah, as contrasted with the Alvan or Alian of the Horite. I confess that this staggered me for a time, but disappeared as soon as I began to investigate the meaning of the two words. The name Alvan or Alian is a somewhat Punic form of the word *Elioun*, the most high, and corresponds with the

Arabic *Galyan* (for its initial letter is ayin), meaning of *lofty stature*.^{11*} The Punic form appears in the "Alonim v 'Alonuth" of the *Poenulus* of Plantus, designating the gods and goddesses.¹² I must here anticipate by introducing the authority of the Phœnician History of Sanchoniatho, which deals with the region about the Dead Sea, *Peræa* being a primitive seat.¹³ He gives, indeed, an older divinity, *Elioun*, whom he makes the husband of *Beruth*, a kind of *Aphrodite* or *Ephrath*, and who would correspond with the father of *Hur*; but he has a later divinity (no divinity with him however), who in the Greek translation is termed *Ilus* or *Cronus* and whose brothers are *Betylus*, *Dagon*, and *Atlas*. Now, *Betylus* is probably *Bethlehem*, closely connected with this family, rather than *Bethel*, as many, like Bishop Cumberland, have supposed. *Dagon* I shall yet prove to be *Onam*. As for *Atlas*, he does not belong to this line at all, but to that of *Jerahmeel*. The important part of the name *Alvan* or *Alian* is the initial *Al*. The final *n* is valueless, for duke *Aliah* of the *Edomites* is clearly of the same name. The *yod* and *vav* are, as we see above, interchangeable; so that the *Al* remains, denoting in Hebrew and other Shemitic tongues, without any assistance of additional letters, *the Most High, God*. This is the *Ilus* of Sanchoniatho, who appears along with *Dagon* on many sculptured walls of *Chaldea*. He is there called *Il*, and is the highest of the *Babylonian* divinities. It is in the *Chaldean* mythology that we are furnished with the materials for identifying *Alvan* and *Reaiah*. *Il* or *Ra*, Sir Henry Rawlinson and many other students of *Oriental* monuments and inscriptions inform us, is the great god of *Babylonia*.¹⁴ This *Ra* is an *Egyptian* term originally, and denotes the sun in the ancient *Coptic* of the hieroglyphics. The word *Roeh* or *Harosh* divested of the definite article, denotes, according to Gesenius, vision, the sight of the sun; and a corresponding *Coptic* word connecting with *Ra*, is *Ro*, the face. But Fuerst, with his usual wisdom, renders *Roeh*, the All-seeing One, that is, *God*. *Reaiah* seems to me an attempt to provide a Hebrew

^{11*} For this meaning of the name *Alvan* I have confirmation in the high authority of Fuerst. That judicious lexicographer finds in the word a *high, sublime one*, and makes it, as I have done, the same as *El* and *Elioun*. Fuerst's Hebrew and Chaldee Lexicon *in loco*.

¹² *Plantii Poenuli*, v. 1.

¹³ Sanchoniatho's Phœnician History, by Cumberland, 197.

¹⁴ Rawlinson's Herodotus, App., Bk. 1, Essay x., s. 2, (1.) &c. Both *Ra* and *Il* as convertible terms signified "a god" in general, and this agrees with Fuerst's translations of *Alvan* and *Roeh*. See below in the text.

name for the son of Shobal, for Gesenius makes it to mean "whom Jehovah cares for," admitting, however, that Haroeh designates the same person. We have in Alvan and Reaiah two words denoting supreme deity. I would only present one additional proof, at this stage, of the identity of Alvan and Reaiah, Il and Ra. It is found in connection with the history of Sanchoniatho. Jehid or Jeoud is named as the son of Ilus, whom he sacrificed to his father Ouranos. Rightly the son of Reaiah bears the corresponding name Jahath. All that I demand at present is a belief in the probability that the Horite Shobal, with his sons Alvan and Manahath, is the same as the Shobal, son of Hur, whose children are Roeh and Manahath. The identification of the Ilus and the Jehid of Sanchoniatho with the Roeh or Reaiah and Jahath of Chronicles is important but not absolutely necessary for the burden of proof.

IV.—IN THIS FAMILY (THAT OF SHOBAI) WE FIND MANY OF THE DIVINITIES AND SOME OF THE EARLIEST RULERS OF LOWER AND UPPER EGYPT.

It is now, I think, generally conceded that the earliest population of Egypt entered from the north-east, and must, therefore, if it came by land, as is most likely, have passed through the country of the Horites, and have dwelt for a time, probably, in the south-western corner of Palestine, about the kingdom of Gerar, visited by Abraham and Isaac, but of which we hear nothing in later times. The Scriptures call Egypt Mizraim, and we are therefore justified in believing that the son of Ham of that name was one of the earliest settlers in the land. But it is to be remarked that no race, royal or princely, in Egypt, ever claimed descent from this ancestor. The connection of Mizraim with Menes and others is sheer unfounded hypothesis, and I shall yet show that *Chemi*, a name of this ancient country, bears no reference, as it is often supposed to do, to Ham himself. My own impression, I do not say decided conviction, is that the Hamites, if they exercised sovereign authority at all, did so for a very short time and during a period which is unhistorical, after which they became the subjects of a superior race. Many writers, with Shuckford, have supposed the Horites to be the invaders of Egypt, known as the Shepherd Kings.¹⁵ That they did invade Egypt can be clearly proved, but it was at an earlier period than that of the

¹⁵ Shuckford's *Connection of Sacred and Profane History*. Original edition, ii, 236.

Hycsos, for the dynasty which these invaders overthrew was Horite. It is worthy of note that among the many races with whom the conquering Pharaohs are said to have warred, and whose names are recorded on various monuments, the Horites never appear.

One of the earliest names of Egypt is Aeria. The Rev. W. B. Galloway, to whom I am indebted for many valuable suggestions, both from personal communications and from his published opinions, together with other writers, connects this name with the AURITAE of the Old Chronicle.¹⁶ These Auritae are given as the first great race of Egypt, including gods, demi-gods, and men.¹⁷ Their gods, indeed, the Egyptians allowed to have been but deified men.¹⁸ These Auritae are the Hor Shesu, servants of Horus or families of the Horites, of the monuments and papyri.¹⁹ I need not tell any student of Egyptian antiquities that Horus is the greatest of all names in the Egyptian mythology. It is an aspirated word, having the form Choris, shewing the power of the Hebrew Cheth, and appears frequently as a termination to the names of many kings, Nephcheres, Tancheres, Zebercheres, &c. In this family several of the principal gods of the Egyptians are to be found. We shall not find Osiris here, nor his near relation Atmoo; these belong to the family of Etam. Neither will Ammon and his son Khensu meet us; these are later, and connect with the son of Lot. The purely solar divinities, the centre of whom is Ra, the sun, are the representatives of the family of Shobal.

The first to engage our attention is the ancestor of the gods of the Auritae. His name is Seb, Sebek, or Seb-ra, and he is Cronus or Time. In him we find the Shobal of Mount Seir. As the Al of Alvan becomes the Ra of Chronicles, so the final *al* of Shobal, although a different syllable, is represented by the *ra* which is affixed

¹⁶ Egypt's Record of Time to the Exodus of Israel, 136. Mr. Galloway while rightly connecting Aeria and the Auritae, as Kenrick and many others have done, puts a most just and reasonable faith in the antiquity of both words, in which these writers do not generally agree with him. While agreeing fully with Mr. Galloway in his derivation of the Assyrian line from Egypt and identification of Sesostris with Xisuthrus, I regret that I cannot find with him the word Athyrian or Assyrian in Aeria. The Assyrian line is that of Aeshur or Ashcur, whose son Ahashtari is Sesostris and Xisuthrus. This line was from an early period inimical to the Horites.

¹⁷ Old Egyptian Chronicle in Cory's Ancient Fragments. There can be no reason for rejecting the name Auritae more than for discarding the two other designations, Mestrael and Aegypti, to which no exception is taken.

¹⁸ This is stated by Diodorus Siculus and others. All the Pharaohs when dead became gods. Lenormant and Chevalier, i. 294.

¹⁹ Lenormant and Chevalier, Manual of the Ancient History of the East, i. 202.

to the name of the Egyptian god. The son of Seb is Ra, the sun, and in him we have the Il or Ra of the Babylonians, and the Alvan or Reaiah of the sacred narrative. A brother of Ra is the deity Month or Month-ra. I am indebted to Mr. Osburn for a confirmation of my identification of the name Manahath with that of this god.²⁰ Still another is An-ra, connected with On or Heliopolis, and he is Onam, the youngest or last mentioned of the Shobalian brethren. Fuerst points out that the *m* of Onam is a noun termination common among the Edomites. Jahath, or as we may also read it, allowing for the power of the medial Cheth, Jachath, appears in subjection to these, and among the descendants of Seb, as Ati-ra or Achthoes-ra, a name we are yet to become more familiar with. Lower still in order, yet not in point of dignity and importance, is Ahom-ra, and he is the Ahumai who appears as the eldest son of Jahath. Two goddesses connect with this remarkable line. One is Neith, whose name, meaning *to level a bow*, is identical with the Hebrew Nahath, which is the same as Manahath, without the prefixed *Mem*. The other is Hekt, which is simply an abbreviated form of Jachath, the initial *yod* being converted into a breathing.

Some of these divinities were rulers in Egypt. As for Seb or Shobal and Ra or Alvan, we have no evidence that they ever exercised sovereignty in that land. Alvan, whom we have seen to be in all probability the Ilus of Sanchoniatho, ruled, I am persuaded, in the south of Palestine, whence his more adventurous brother Manahath pushed on into Egypt, probably taking with him Onam and Jahath the son of Alvan. I shall yet give good reasons for limiting Alvan to Palestine, and making a probable connection for him with the Abimelechs of Gerar. The region chosen by Manahath for his settlement was Tanis or Zoan in the north-east of the land of Egypt, a city built seven years before Hebron in Palestine. It may have been built at that time by Manahath himself, but that I think hardly probable. Close at hand is Mendes giving its name to the Mendesian nome. This Mendes is the city of Month, who is Manahath; and Manahath himself is the first ruler of the Egyptians, the great Menes, whose name and fame descended to all lands as Menu, Minos, Mannus, Manes, Menw, Mingti, and even it may be the Algonquin Manitou. The first ruler of Egypt, and the first law-giver among all peoples who ever pretended to the benefits of Egypt's early civilization, is the second son of Shobal the Horite.

²⁰ Monumental History of Egypt, i. 341.

A little later than Manahath we find Onam. Not contented to share his brother's empire or to occupy the position of a subject, he turned southward, and, a little below the point of divergence of the Nile's various branches, founded a town, which he named after himself, On, the strong city of the Sun, also called An-ra. There he kept regal state for some years, until a new invasion drove him from the throne; and his descendants the Anu, after threatening Egypt for a time from the coasts of Arabia Petraea, withdrew at last to Chaldea.²¹ On the lists he appears as Onnos; but his name as found upon the monuments is An, represented by the figure of a fish.²² There can be no doubt that he is the Babylonian Oannes or Dagon, so intimately connected with Ilus, none other than his oldest brother Alvan.²³

I cannot tell precisely at what period Jahath or Jachath, the son of Alvan or Reaiah, began his unhappy reign, whether during the life of his uncle Manahath or after his death. He is Achthoes, the cruel king of Heracleopolis, who was killed by his guards and Hercules, according to the lists. There are or were at least three towns in Egypt called Heracleopolis, two of which were in the Delta, one at its eastern and the other at its western extremity, while the third was situated on the left side of the Nile below Lake Moeris. It is probable that Achthoes inhabited and ruled over the town to the east of the Delta, not far from the dominions of his father Alvan on the one hand and those of his uncle Manahath on the other. He is fully identified with the solar line of Seb,²⁴ and his name is read Ati on the monuments, where he is also represented as a monarch cut off in the flower of his age. This may agree with the statement of Sanchoniatho as to the unhappy fate of Jehid or Jeoud, the son of Ilus. This Jachath or Achthoes was confederate with Nesteres, the son of Usecheres, whom I will yet show to be Ha (the definite article) Ahashtari the son of Ashchur (or as our English version of the Bible erroneously reads Asshur), a great name in a distinguished family, the Ashtar of the Shepherd Kings.²⁵ He, however, is no Horite, and for the present must be dismissed. Nesteres or Ahashtari and Achthoes together made war upon Onam or Onnos, the

²¹ Lenormant and Chevalier, i. 295, ii. 359.

²² Osburn, i. 311.

²³ Bonomi, Nineveh and its Palaces, 330, quotes some valuable remarks of Miss Fanny Corbeaux, connecting On and Dagon.

²⁴ Osburn, i. 373.

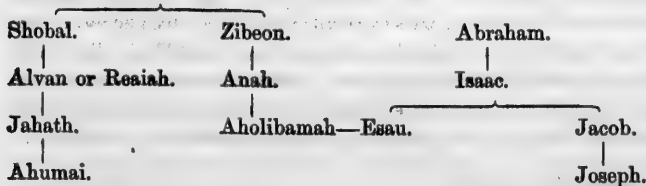
²⁵ Id., ii. 522.

uncle of the latter, and the conclusion of the war was a treaty, one of the provisions of which was the marriage of a daughter of Onnos to Achthoes, who was thus united to his cousin. Achthoes holds a high position among the Pharaohs, and spite of his traditional cruelty and unhappy end, is frequently referred to by later monarchs, who trace their descent from the Horites of the line of Seb.^{25*}

The death of Achthoes or Jachath and the Shepherd invasion, which is really the period of the supremacy of Ashtari and his family, were coincident. The line of Seb, or, as he is at times called, Sebek, just as Sibulla gives Spica, was driven out of Lower Egypt, and had to take refuge at Coptos.²⁶ There dwelt the descendants of Achthoes, the children of Seb, the worshippers of Horus, the religious faction or party known as the Mentcherian (Month-Hor). The head of this Upper Egyptian monarchy was the son of Ati or Achthoes, whose name on the monuments and in the lists varies between Ahmes and Kames. In Kames, the initial vowel is wanting, and its absence brings out the full power of the Hebrew Cheth of Achumai. He is also the head of the family, which, gathering strength in the south, rose at length in rebellion against the Shethite power, and reasserted the dignity of the line of Horus. His brother Lahad I have not yet identified. I am not satisfied that he is Alites or Salatis; yet Lud, an ancient name of the Egyptians, seems to connect with him. There are links to bind the stock of Jahath to Lower as well as to Upper Egypt at this period, and it is possible that Lahad may have taken part in his brother's expulsion. With Newton, however, "hypotheses non fingo."

It is interesting to note the date of this division of the Egyptian empire, as it is afforded us by the statements of Scripture. We may conclude that Shobal and Zibeon were contemporaries, Shobal, if anything, being a little earlier than his brother.

Seir or Hur.



^{25*} For the connection of Seb, Achthoes, Mencheres, and Onnos, see Osburn, I. 373, &c.

²⁶ Osburn, II. 64, &c.

According to the above table, Ahumai and the patriarch Joseph are contemporaries, so that Joseph appears properly in Egypt during the period of the so-called Shepherd Kings. This agrees with the almost universal tradition that he lived and ruled under Apophis, the greatest of that line.²⁷ As Apophis, however, was not the first of his dynasty in order of reigning, I am disposed to throw Shobal a little farther, say half a generation, back into the past. With the line that displaced the Horites we have, at present, nothing to do. At their head stands the family of Ashchur, or as he is generally called Usecheres, and, as the central figure in their family, Achash-tari, who is at once Ashtar and Sesostria. It was he who overthrew the Horite power in Lower Egypt, and who, once an ally of Achthoes, became the Sheth that stands ever after as the enemy of Horus and all his race. These identifications are given in few words, but are the results of many labours and much patient investigation. They are clearly established in my own mind, and abundance of proof for them will emerge both in this paper and in future accounts of other great families of antiquity. I am convinced that no intelligent Egyptologist will lightly pass by what he must regard, at the least, as a series of extraordinary coincidences, unparalleled in the connections of Sacred and Profane History.

V.—FROM THIS FAMILY OF SHOBAL, IN THE LINE OF RA OR ALVAN, CAME THE CAPTORIM WHO INVADED PALESTINE BEFORE THE CLOSE OF THE WANDERINGS OF ISRAEL.

Before proceeding with the proof of this statement in itself, I may be allowed to dwell for a short time upon the fact that the southern dynasty founded by Ahumai or Achumai, as Ahmes or Kames, is the dynasty of Syncellus, called that of the AEGYPTI. Syncellus and other sources of Egyptian history give us three dynasties of rulers in the land of the Pharaohs, the Auritae, whose history we have considered, the Mestrai, and the Aegypti.²⁸ The Mestrai are the Shethites of Ahashtari, who is called Nesteres by decipherers of the monumental records. The Aegypti are the revived Horite line under Ahumai, who is himself Aegyptus. I proceed to the proof, and in giving it will anticipate somewhat by introducing etymological and historical illustrations from other languages and mythical histories.

²⁷ Lepsius' Letters, 480, 487.

²⁸ Vide Cory's Ancient Fragments.

The region in which the Horite family in the line of Ahumai or Ahmes took refuge, and in which it exercised regal dominion, was that of Coptos. This word has been generally and rightly supposed to be the root of the name *Ægypt*, the Egyptians themselves being known as Copts. We learn, however, that the ancient name of Coptos was Chemmis, and this Chemmis, the abode of the god Khem or Ahom, gives us as its eponym Kames or Ahmes, otherwise Ahumai. The ancient name of *Ægypt*, as a whole, was Chemi, the land of this same founder of Chemmis. The word Chemi, in ancient and modern Coptic, conveys the two ideas of heat and blackness. Similar roots with the same double meaning are found in Arabic, Syriac, and Hebrew. The Hebrew word Chum is proposed by Fuerst as the root of Achumai, the initial Aleph being prosthetic. It is interesting to note that the symbol of Ahom is the vulture or eagle, and Gyps, the black vulture, has often been supposed a part of the name *Ægypt*, while the word Ahom represents it. It is also worthy of remark that another name for the Cheops of Herodotus is Chembes or Chemmis.²⁹ For a similar transformation, I may instance the Latin Cupid as the homonym of the Sanscrit Cama. We have thus five pairs of words serving to illustrate the identity of Ahumai and *Ægyptus*:

Coptos.	Ægypt.	Cheops.	Gypt.	Cupid.
Chemmis.	Chemi.	Chemmis.	Ahom.	Cama.

In proceeding to identify these two names, I need hardly apologize for introducing Persian connections. I have already pointed out what Herodotus, Diodorus, and other Greek writers so plainly state, that from Chemmis came *Ægyptus*, Danaus and Perseus, their descendant, the head of the Persian line.³⁰ Nor are confirmations of these statements wanting. A simple method of proof, allowing the possibility of a Persian connection, lies in an enquiry into the Bible relations of the name Achumai. The nearest word to Achumai is Achmetha, the name of a city mentioned in *Ezra* vi. 2. The final *tha*, which distinguishes this word from Achumai, is a particle denoting place in many languages. In Hebrew we find Helek, Atarah, Maarah becoming Helkath, Ataroth, Maarath, while Aiath, Kehelatha, Zeredatha, and similar words testify to the same. We

²⁹ Diod. Sic., i. 53.

³⁰ The Pharaoh of the Exodus. *Canadian Journal*, Vol. xiii., No. 1.

find it also in the change of the word Chem to Copt. Chemt is almost unpronounceable, and would soon become Chebt. To return, however, to Achmetha. Our English version of Ezra, perfectly trustworthy here, renders it as Ecbatana, but places in the margin, the conjectural reading, "in a coffer or chest." The Greek equivalent of the Aramaic Achmetha, Hebrew Chemeth, a *coffer*, is Kibotos, and that is the name of the ark in which the scattered limbs of Osiris, which were brought to Chemmis, or Coptos, were placed. The words Achmetha and Ecbatana are really the same, in spite of the vast difference of their appearance. The change of an *m* into a *b* (one of the commonest of all changes in etymology), and the affix of another Persian particle denoting a place (*ana*), account for the variation. Ecbatana, however, in Persian is *Hagmatan*, and is the town of the Persian Achaemenes or Djemschid,⁸¹ the great solar hero, whom Guigniaut and others have identified with the Ahom or Khem of the Egyptians.⁸² The sawing of Djemschid in two simply represents the division of the Egyptian Empire in his reign. Whether we translate Achmetha as Ecbatana or Kibotos, we still find an *Ægyptus* in our Achumai, and in the former case identify him with the head of the Achaemenian Persians. We do not wonder that Cambyzes, when in Egypt, claimed to be descended from its ancient kings, and those of a Horite stock.⁸³

Sir Gardner Wilkinson settles at once, in few words, the question which has vexed many students of Biblical antiquities—"Whence came the Caphtorim?" The majority of writers, like Hitzig, have taxed their ingenuity to bring them from Crete along with the Cherethites. Now the Cherethites of Palestine never saw Crete. It was doubtless a late stage of their progress that brought a handful of them to that island. Some of the Caphtorim formed part of that migration. But these matters do not concern us at present. One of the names of Coptos, as Sir Gardner Wilkinson has shewn, is Keht-Hor, a form like Ahom-ra.⁸⁴ It was the Coptos of the Horites. Keht-Hor is the Caphtor of the Bible, and the earliest city of that

⁸¹ Rawlinson's Herodotus, Book i., Ch. 98, Note 2. See also Book iii., Ch. 80, Note 6. The Persian B, for which the Greeks had no real equivalent, their own B having the sound of V, was replaced naturally enough by the labial most akin to it, M.

⁸² Guigniaut, ii. 116, 189.

⁸³ Lenormant and Chevallier, ii. 97.

⁸⁴ Rawlinson's Herodotus, Book ii., Ch. 15, Note 5. Also App., Book ii., Ch. 8, (18th, 10th, and 17th dynasties) Note.

name. From it came the Caphtorim, whom the Scriptures, without the slightest ambiguity, derive from Egypt.³⁵ The Caphtorim invaded Palestine before the Israelites entered the land, yet, strange to say, we read of no settlements of this people, nor are they spoken of as a nation at the time of Israel's occupation.

The genealogy of the sons of Shobal says nothing of the Caphtorim; but it mentions that Achumai, and perhaps Lahad, were the heads of the families of the Zorathites, whom we have found to be the same as the Zareathites. The root of this name is Zirah, *the hornet*; on this point there is and can be no doubt. An Egyptian traveller in Palestine speaks of a town called Zorah, *a place of hornets*, concerning which he says that the inhabitants were hornets by name and by nature.³⁶ The Zirah or hornet (Exodus xxiii. 28, Deut. vii. 20, Joshua xxiv. 12,) whom God by the lips of Moses promised to send before his people to drive out the Hivite, the Canaanite, and the Hittite, was no valiant insect even in countless swarms, but a race of men of high lineage and great martial prowess, the descendants of Shobal the Horite, and the Caphtorim, who took their name from Shobal's great grandson, Achumai. It would be strange indeed if any insect pest, according to the ordinary laws of nature and the Divine working, should force great nations out of cities walled up to heaven. Neither did the Israelites find in Palestine a deserted land, but one full of towns, well peopled, and great armies, weakened doubtless, but not destroyed, by the hornet invasion. In Dor and Endor, and many neighbouring places, these Zorathites (for they are the Dorians, and Palestine their Peloponnesus—the home of their fathers which they returned to conquer—as Mazocchi shrewdly guesses),³⁷ long maintained their independence, and in time passed on to other lands, to be numbered among the most warlike of the peoples of the earth. We may now see a reason for the mention of apparently minute particulars regarding this branch of the human family in the Book of Chronicles. I may add that the hornet appears on the crest of the Egyptian kings of the Horite family.

VI.—REMINISCENCES OF THE HORITES, AND CONFIRMATION OF ALL THE PRECEDING PROPOSITIONS, ARE FOUND IN THE EARLY

³⁵ Gen. x. 14; Deut. ii. 23; Jerem. xlvii. 4; Amos ix. 7.

³⁶ Chabas, *Voyage d'un Egyptien*, quoted by Lenormant and Chevalier, ii. 160. This place must have been Dora.

³⁷ Anthon's *Classical Dictionary*; Art. *Faestum*.

HISTORY AND MYTHOLOGY OF PHŒNICIA, CHALDÆA, ARABIA, PERSIA, INDIA, ASIA MINOR, GREECE, ITALY, AND OF THE CELTIC AND GERMAN PEOPLES.

Phœnicia.—We have already seen that the Phœnicians are a Horite stock, not in the line of Shobal but of Ezer, the father of Akan. In him we must find the Isiris of Sanchoniatho, called by him erroneously the brother of Chna, who was the first to be named a Phœnician. Now C^{na} I make Akan, and not, as the semi-Hebrew later Phœnicians said, Canaan. Akan becomes Chna by the proper pronunciation of the initial ayin, for which, as in the Arabic, I have always vindicated a sound approaching that of g, the correctness of which appears in the Septuagint very frequently rendering *ayin* by *gamma*. Gakan would be more like the true form of the name of the son of Ezer than Akan or Jaakan. This form gives us the swan of Canaan, one of its insignia, being identical with the Latin *cygnus*, Greek *Κύκνος*. Let the unshemitic vowels be removed, and we have at once, with slight reduplication, the Chnas, given as the ancestor of the Phœnicians; and this Chnas or Akan we find coming from the shore of the Red Sea, according to the ancient tradition of the origin of the builders of Tyre and Sidon. He is their first king, Agenor or Akan the Horite. I reserve much that I have to say under this head for a future paper on the Phœnicians. Thabion, the Phœnician teacher, who led people astray, may have had the same name, if he be not the same person as Zibeon, the next to Shobal among the sons of Seir.⁸⁸ Shobal seems to be lost in the Phœnician story, unless Asbolus, who is obscurely mentioned as the same with Coum, or Achumai or Khem, the son of Belus and nephew of Canaan, father of the Phœnicians, and Mestram father of the Egyptians, be he.⁸⁹ But the Cronus or Time which represents him, or that he represents in the Egyptian mythology as Seb, in Sanchoniatho is applied to his son, Ilus or Alvan, the brother of Onam or Dagon, the husband of Rhea (a word which is simply the Reaiah, Roeh or Ra, by which the eldest of the Shobalians is known), and the father of Jehid or Jeoud. Sanchoniatho plainly says that he went into Egypt, but did not reign there, his kingdom being in Palestine. The story of Sanchoniatho is a venerable record of primeval history, somewhat obscure and corrupted, yet of inestimable value.

⁸⁸ Sanchoniatho's Phœn. Hist. 95, 343 seq. Cumberland with a totally different end in view finds that Thabion is a Greek form of the older *Zabion*.

⁸⁹ Sanchoniatho's Phœn. Hist., 115.

Chaldæa.—The Ilus of Sanchoniatho and the Il or Ra of Babylonia are generally allowed to be the same.^{39*} In the ancient Belus of that early empire, not that he really ruled in what is known as Babylonia, but his descendants, we have Alvan as Il with the Coptic article in a softened form prefixed, forming, as I have elsewhere shown, the word Baal, which is simply **𐤁𐤏** with an initial **𐤀**. As for Ninus, he is, doubtless, a nunnated Onam, and the same as Anu, Oannes or Dagon, the Onnos, whose descendants were driven from Egypt into Babylonia. This is, indeed, the derivation given in all ancient records of Oannes and his family.⁴⁰ The god of Assyria is Asshur, and in him we have, I am persuaded, a reminiscence of the Egyptian Usecheres or Ashchur, his son Achashtari or Sesostris being the Chaldean Xisuthrus, as I hope yet to have an opportunity of proving at length.⁴¹

Arabia.—One of the regions in which most naturally we should be inclined to look for traces of the Horites, is Arabia. In the mythology and early history of that country we accordingly find them. An old god known to the Greeks is Dusares, otherwise Dhu-Sair.⁴² The word Dhu signifies Lord, and Sair gives us the Bible name Seir. Connected with him is Hobal, a god whose worship was brought from the region of Syria Sobal, and who is the same as Aud, being the Cronus or Seb of the Arabians.⁴³ The people of Aud or Hobal are the original inhabitants of Irem, in which we find Jearim, the Kirjath or villages of which Shobal and his family inhabited.⁴⁴ Intimately allied to Aud or Hobal, as his sons and descendants, are Il or Dhucalyan, Monat, Shedad, Yaguth, Lokman and Lud. In Il, Calyan and Dhucalyan, we find Alian, the power of the initial ayin appearing in the second, and the princely Dhu preceding it in the third. Monat, though a name generally applied to a goddess, as in

^{39*} The Greek form Ilinos given by Damascius, and with which Sir Henry Rawlinson (Rawlinson's Herodotus, App. Bk. I., Essay 10, 2, (111)), connects the Babylonian Il-enu, is more like Alvan or Allan. Guignaut says Helon or El is the oriental Cronus. (*Religions de l'antiquité*, ii. 607.)

⁴⁰ Cory's Ancient Fragments, 22, 31.

⁴¹ The Rev. W. B. Galloway (*Egypt's Record*, 157) identifies Xisuthrus and Sesostris. Whiston in Josephus (Ant. i. 2, 3) also identifies Seth and Sesotris. Seth, Sheth or Ashtar, the deity of the Egyptian Shepherds, is the same. So is the Persian Tashter and the Indian Tvashtar or Satyavrata. The stories connected with all these names recall an ancient deluge, and a warfare with a Horite line. The children of Sheth (Numbers xxiv. 17), connected in Balaam's prophecy with Moab, are of this ancestry.

⁴² Guignaut, iii. 919.

⁴³ Sale's Koran, Preliminary Discourse. Guignaut ii. 674. Lenormant and Chevalier, ii. 651.

⁴⁴ Sale's Koran, Preliminary Discourse.

the case of Neith, gives us Manahath. Shedad is Dagon or Onam. Close to On, or perhaps the same place, is Fostat, which is simply a form of Shedad with the Coptic article prefixed, and meaning, like On, the strong city. Again, Dagon is the divinity of Ashdod in Philistia, which is of the same root as Shedad. Shedad plainly is a translation and not a corruption of the word Onam. For the connection of Shedad and Alvan I quote the authority of Hyde, who says that Shedad, the son of Aud, sent Dahak the Arab, the son of his brother Ulvanus, against Djemschid.⁴⁵ The historical statement is false, inasmuch as Djemschid was the son of this Dahak, if, as is most likely, he be Jachath son of Alvan, but the connection of Alvan and Onam as Shedad in the son of the former, is valuable. The Phœnician history of Sanchoniatho mentions a Sadid as a son of Ilus. Another representative of this family is Yaguth, who is Jachath, and 3 very properly is the supreme divinity of the Dhukailite Arabs,⁴⁶ the sons of Dhu-Calyan. Of the Adite line descended from Hobal, a prominent member is Lokman. He is Lubad or Gypt, *the vulture man*, and presents to us Achumai, Ahom or Achæmenes, with the prefix somewhat disguised of the Arabic article Al. The head of the Achæmenian Persians was said to have been nursed by an eagle or vulture, and Lokman is simply Al Achæmenes. Lubad is a form like Al Gypt, without the strong power of the cheth, rising from Ahumai rather than Achumai. He and his followers are reported to have been transformed into monkeys, the reverse of Mr. Darwin's hypothesis, and a tradition that we shall yet meet with in other lands.⁴⁷ To the above may be added Lud, the Arab, whose descendant Askelos founded the city of Ascalon, and who is undoubtedly the Lahad that gave to some of the Egyptians the name of Lud. He also is an Adite of Hobal. Among the kings of Egypt, whom the Arabs claim, are Kabus and his brother Al Walid. These may be Achumai and Lahad, the first in the form which we find in Cheops. Saba or Abd Shems (the servant of the sun), a very old Arabian king, I think may be Shobal, and his son Cahlan, Alvan,

⁴⁵ Hyde, *Religio Vet. Pers.* 183.

⁴⁶ Banier, *La Mythologie et les Fables expliquées par l'histoire*, i. 528 seq. Kail or Cayl is a title of authority similar to Dhu, and is doubtless a form of (al or) Il, giving the full force of the initial ayin. The people of Khaulan who worship Il take their name from Alvan. The solar deity Dhu Kolosa is the lord of Elusa or Khulasa, the highest in heaven (Coelum) or Elysium. Eleusis is the same word.

⁴⁷ Sale's *Koran*, Preliminary Discourse. Lenormant and Chevallier, ii. 290.

especially as in Shobal we have the head of a pre-eminently solar line. A better acquaintance with the older Arabian historians would enable me to speak more decidedly upon this point.

Connected with the Arabian are the Talmudical legends. Some of these treat of Kabil, the head of the Deevs or demons. Kabil, as we shall yet see, is Shobal, associated in other mythologies with these same Deevs. The great enemy of the Deevs is Seth, not the son of Adam, but the Egyptian Sheth or Ashtar, whom we have already found at enmity with the Horite family.⁴⁹ The Chemosh of Moab is in all probability the Khem of Egypt and Cama of India, Achumai the son of Jachath.⁵⁰

Persia.—Persia is the great Aryan land, an early name of which was Haroiou, the same word as Haroeh.⁵¹ Its ancient history tells us that the first king who ruled in the earth after the great flood or destruction was Gil-shah or Kaiomers. He was called Abul-Muluk, or the father of kings.⁵² This Gil or Gil-shah furnishes us with the name Il or Alvan, the full power of the initial ayin appearing in it; and he is the Abimelech who ruled in Gerar immediately after the destruction of the Cities of the Plain.⁵³ Connected with him is Menoutchehr, the Egyptian Menes or Manahath the Horite, whose name on the monuments is Month-Hor. His son Nawder is a Neith-ra, and perhaps the Naater of the tablets. The Persian goddess Nahid is Neith or Nahath. We have already found that Djemschid or Achæmenes of the line of Gil-shah is Achumai. I have strong reasons, however, for making him the same as Kai Kobad, supposed to be a later Persian king, as I will yet show when treating of the Greek connections.⁵⁴ In Kai Kobad we have the Copt or Ægyptus already identified with Achumai. Lohurasp or Aurvadagpa

⁴⁹ Baring Gould's *Legends of Old Testament Characters*, 67.

⁵⁰ Sir Gardner Wilkinson, *A Popular Account of the Ancient Egyptians*, i. 286.

⁵¹ Rawlinson's *Herodotus*, App. Bk. i. Essay xi. s. 14.

⁵² Russell's *Connection of Sacred and Profane History*, ii. 28. London: Tegg.

⁵³ Gilehah or Abimelech is probably the Abimelech of Abraham, who ruled in Gerar, his town, called after himself, being the Elusa of Ptolemy and others, now called by the Arabs El-Khulasa, thus shewing the power of the ayin. It is worthy of note that, although the name Elusa is not mentioned in the Bible, the Arabic version in Genesis xx. 1, 2, for Gerar reads El-Khulus, "as if referring it to Elusa." Robinson's *Biblical Researches*, i. 202. This is plainly the original of the Greek Eleusis, as well as of Elysium and Coelum, the Rarian plain near it being the region of Aroer, not far from Elusa. The first monarchy after the destruction of the Cities of the Plain was that of Gerar. The extensive and exceedingly ancient ruins in the neighbourhood of Elusa point to a far distant and high civilisation.

⁵⁴ Vide Shah Nameh for this and other particulars in Persian History.

is plainly a later Horus, who appears on the Egyptian monuments as a successor of Achumai. As for Feridun, he belongs to a different line, his ancestor Shah-Giliv being a Bible Caleb, the form of the Persian connecting with Æsculapius, and the Aiskulabita of the Book of Nabathean Agriculture.

India.—I am not by any means the first to connect Seb and Siva. Siv marries Iswara, and of him are Haru, Hari, and the seven mothers of the earth, the Harits. He is the great Deev like Kabil, and the seven Harits carry him. He is the sun, and also, like Seb and Hobal, Cronus, although this title is often given to his son Cala or Caliya, who is Il, Ius or Alvan, with the full power of the initial ayin, and corresponds to the Persian Gilshah. The haunt of Siva and Caliya is Cailasa, which is Elusa or Khulasa in the Geraritic region of Palestine, over which Abimelech ruled. Vaivaswat, the son of Caliya, is not very like Jachath; nevertheless, I am persuaded that it is the same word, the Vivaghat of the Persian being identical, and merely requiring the prefix of the Coptic article with reduplication to complete it. Vaivaswat is still the sun, and is the father of Yama, whom numberless writers have identified with the Egyptian Ahom and the Persian Achæmenes.⁶³ Yama's domain is the south and dark region. Gopt is one of his attendants, or rather he, as Gopt, is an attendant of Siva. Siva himself is called Gopati, which is Coptus and Ægyptus. Siva's son is Cartikeya, but Pococke has found him in Kerkestes, son of Ægyptus.⁶⁴ A daughter of this line is Umes, in whom is represented the female name Ahmes, so common in Upper Egyptian records. She is Durga, but Durga is Zirah the hornet, for its second letter is ayin, hence Zirga. In the Æolic Greek the change of z to d is exceedingly common. A better connection still for the Zorathites of Shobal's line is found in the full name of an early Indian monarch, who appears in the Ramayana, Dasaratha, king of Oude, or of the Aud people. Zorathi and Dasaratha are the same, although I do not think that any Pharaoh bore this generic title. Lakshman and Rama are his sons, the former giving the Arab Lokman, and connecting with the monkey race that built the bridge of stones by which Rama passed to Ceylon from the mainland, just as Lokman is one of the monkey Adites. Rama at once recalls the Rameses who descended from Achumai.

⁶³ Guigniaut, il. 116. Cama or Cupid the same as Khem; i. 297.

⁶⁴ India in Greece, 80.

Rama is himself an incarnation of Siva ; and a later Parasurama, or Rama with the axe, is the Greek Perseus. The enemy of Siva or Mahadeva, the great Deev, is Mahiasura, the great Asura, in whom appears Aahcur or Usecheres, the father of Ashtari, Ashtar or Sheth. Another Indian story furnishes, in a somewhat disguised form, the names of several members of the Shobalian family. Shobal himself is Kapila, a form like the Talmudical Kabil. Kalyana and Roja, descended from him, are Alvan or Reaiah, and Mandhatu is plainly Manahath, while the unfortunate and wicked Chetiya represents the unhappy and cruel Jachath.⁵⁶ Menu, Manu Swayambhu, the fertile cow Sabala, and many other mythological characters, belong to the same Horite story. Different tribes have preserved the same narrative in different forms, both as regards fact and the orthography of proper names.

Asia Minor.—I have already claimed for the famous city of Ilium a connection with Ilus or Alvan, a connection favoured by Bishop Cumberland.⁵⁶ The Atys of Phrygia gives us, in his mournful story, a version of the history of Jahath or Jachath, called Ati upon the Egyptian monuments. He is a solar divinity like Jahath, is born of the stones cast behind them by Deucalion and Pyrrha (Dhu Calyan^{56*} and Phre, a Ra or Rhea, with the prefix of the Coptic article), and is the first of the Galli, or priests of the Sun, a word which is simply a plural of the Gil form of Alvan's name. He is called Papas, and a striking coincidence appears in the fact that the Egyptian king is termed Ati or Pepi.⁵⁷ The Cappadocians, often thought to be the Caphtorim, are truly a family of Copts.⁵⁸ They were an unmixed people, fond of independence, and distinguished from others as the White Syrians. It is in Lydia, however, that we look for the Horite family. This country had intimate relations with Assyria and Palestine it is generally conceded,⁵⁹ but I can

⁵⁶ Hardy's Manual of Buddhism, 134.

⁵⁶ Eanchoulatho's Phen. Hist., 473.

^{56*} The value of the k in Deukalion is at once known by the fact that the Irish Declan, who represents him, becomes the Welsh Dylan. The ayin of Alvan thus appears. Davies' British Druids, 104.

⁵⁷ On this all Egyptologists are agreed.

⁵⁸ Vide Gesenii Thesaurum.

⁵⁹ Anthon's Classical Dictionary, Art. Lydia. In my article on "The Coptic Element in Languages of the Indo-European Family," (*Canadian Journal*, Dec., 1872, p. 408), I have shewn decided Arabian connections in the change of Aciamus and Atys to Alcimus (Lokman) and Alyattes, and in the presence of Sadyattes or Shedad in the Lydian dynasties.

prove a still more intimate connection with Egypt. A Lydian name of hoar antiquity is Sipylus or Shobal. The oldest king, however, whose name is recorded is Manes, who seems to reappear as the Maeon of Phrygia in the story of Atys. Manes is Menes and Manahath. His son is variously called Atys or Cotys. This is a mistake very likely to be made, Atys or Cotys being the nephew of Manahath, but ruling in Egypt as he did, while Alvan remained in Palestine. Atys or Cotys is Jachath. The sons of Atys are Lydus and Torybus. The former is Lahad. The latter is a word obscurely connecting with Achumai as the head of the Zorathites. We have a better name for him in the Aciamus, under whom Ascalus built Ascalon according to Lydian tradition.⁶⁰ Now Ascalus in the Arab story is a man of Ludim of Ad, and Lud is Lahad, the brother of Achumai. The relations of Moab and the line of Shobal we have already seen to be intimate, as Syria Sobal forms part of Moab, the image of the god Hobal came from that region, and Khem or Achumai is Chemosh, the Moabite god. But Mopsus, who is Moab, and Sipylus, who is Shobal, are represented as drowning Ichthys, the son of Atargatis, in a lake near Ascalon.⁶¹ In Attis, Sabus and Minotaurus, so closely joined by Guigniaut, we find the three names Shobal, Manahath and Jahath.⁶² Although not in Asia Minor, I may mention in this place the solar line of Colchis, including two forms of Jachath or the Egyptian Ati and Hekt. These are Aeetes and Hecate. The temple of Jupiter Actæus at Iolcos also commemorates Jachath.

Greece.—Among the islands, Crete is worthy of attention. There Minos is said to have ruled, and in him we see Menes and Manahath. The labyrinth agreeing with that of Mendes,⁶³ and the Minotaur, which is Mouth-Hor or the Persian Menoutchehr, confirm the identification. The Egyptian origin of Rhadamantus, the presence of Cherethites or Creti in the south of Palestine, and a town Minois near Gaza, are more than sufficient evidence of the transmission of the old Egyptian history to the island of the Mediterranean.⁶⁴ The names of Deucalion (Dhu Calyan) and Androgeus (Nawder or Naater) in the Cretan genealogies are also worthy of note.

⁶⁰ Xanthus ap. Creuzeri Fragmenta.

⁶¹ Guigniaut, ii. 944.

⁶² Diod. Sic. i. 61, 66. Strab. xvii. 1, 42.

⁶³ Völk Hiltzig, die Philistæer.

Of scarcely less importance than the history of Crete is that of Rhodes.⁶⁴ Its line is one of Heliads, a solar line. The sons of Helius, who is Ilus or Alvan, fled on account of a deluge, which reminds us of that of Gilshah, to other lands. Among them, Actis went to On or Heliopolis in Egypt, and taught the Egyptians astrology. Who can fail to recognise Jachath? Another is Ochime, whose name preserves more purely than any other the original form Achumai. His daughter Cydippe married Cercaphus, another Heliad, whom I have not yet been able to identify. From this union sprang Lindus, Jalyssus and Camirus, the equivalents of which I have not found. But in Cercaphus I recognise a head of the Cercopes, who infested Lydia in the time of Omphale, and whom Hercules changed into apes. Thus we have three traditions—the Arab, the Indian, and the Lydian forming about Achumai as a centre. The narrative of Diodorus Siculus takes some of the Heliades to Tabor in Palestine, although to him it is the Rhodian Atabyris. Ritter holds that Tabor is the original of the Rhodian name.⁶⁵ Some distance to the north of this mountain and westward on the sea-coast is Ecdippa, commemorating the name of Ochime's daughter, and close beside Ecdippa is Ummah, a memorial of himself. Cercaphus may survive in an Acrabbi (or Gecrabbi giving the force of the ayin) lying near Carmel, which at least one writer has identified with Camirus.

In Bœotia we meet with Actæon, the brother of a Hecate, who was torn to pieces by his dogs, just as Jachath or Achthoes was killed by his own guards, who should have defended him. His story is made a parallel to that of Atys, son of Cræsus, accidentally slain by his attendant.⁶⁶ In the same country, of which Thebes, a reminiscence of an Egyptian Thebes, was the capital, Sipylus (Shobal) and Minytus (Manahath) are numbered among the sons of Amphion and Niobe.⁶⁷ Amphion is the son of Epopeus (Apophis) and Antiope (Neith-pe), while Antiope is the daughter of Nycteus (Ma-Nachath). A form resembling Nycteus, in the absence of the initial M, is Antæus, whom Hercules slew in Egypt. Actæus, the ancient king of Attica, preceding Cecrops, probably Cercaphus, is Jachath or Achthoes, whose dominions, after the capture of On, would extend

⁶⁴ Diod. Sic. v. 55, seq.

⁶⁵ Die Vorhalle Europäische Völkergeschichten 889, seq.

⁶⁶ Diod. Sic. iv. 81, seq.

⁶⁷ Apollodori, lib. 3, 6.

to Djebel Attaka. Echetus, the cruel king of Epirus, may be a memory of the same date, and the very word *Echthos*, an enemy, a generalization of the character of one whose early death cannot atone for his wickedness.⁶⁶

It is, however, in the great family of the Dorians that we must find the ancestors of the Caphtorim and Zorathites. Their history begins with a deluge, the third which has come under our notice. This deluge I have good authority for placing on the borders of Egypt.^{66*} It is that of Deucalion. I have already anticipated, by taking it for granted, that Deucalion is the Arab Dhu-calyan. He is Alvan, the Deev. A like name from a place in the same Palestinian region, the town of Nyssa, south of Gaza, is Dionysius, a Dhu-Nyssa. As Gilshah, we have found Deucalion ruling at Elusa, not far from the town which Diodorus connects with the Bacchic god.⁶⁹ Him, however, for the present we must dismiss. The wife of Deucalion is Pyrrha, the Rhea of Ilus, and a female Egyptian Phrah. The son of Deucalion is Hellen. Here we find the Dorian annalists guilty of multiplication like Manetho and his Egyptian predecessors, for Hellen and Deucalion are one, the former replacing by a simple aspirate the hard initial sound of the latter, made necessary by the prefix Deu. Hellen is Alian, and the original Hellenes are the Alonim, a truly royal name. Of the sons of Hellen, we must dismiss Æolus. I know nothing certainly concerning him. Dorus and Xuthus remain. The former appears too early. The latter is Jachath. Dorus is another name for Achumai, answering in a measure to the Torybus, who is brother of Lydus. The Zorathites, in the form Zorah, furnish the Dorian name by the Æolic change of z to d. Of Apollo and Phthia, a purely Egyptian name, answering to Phthah, while Apollo is any solar personage, came Dorus and Laodocus, and these are the solar Achumai, the Zorathite, and Lahad, his brother. These answer to Lydus and Torybus of Atys or Cotys. The daughter of Dorus is Xanthippe, but the daughter of

⁶⁶ I have not given authorities for this Homeric and similar names with their connected legends, as they are accessible in any good classical dictionary, and a useless list of references would unnecessarily swell the size of the paper.

^{66*} Hieronymi, Chronicon Eusebii. It is true that the deluge of Ogyges (Agag) is named instead of that of Deucalion, but it is plain that they are one, for Ogyges is the founder of Eleusis, which is Elusa in Gerar. Africanus, in the third Book of his Chronicle, quoted by Syncellus, seems to speak of Ogyges and Actæus as if one person. Now, Actæus is Jachath, son of Alvan or Deucalion.

⁶⁹ Diod. Sic. iv. 2.

the Persian Kai Kobad, who is also Achumai, is Sendabeh, and the daughter of Ochime is Cydippe. It is utterly impossible that this can be mere coincidence. A son of Dorus is Teutamas, and Tothmosis is a successor of Ahmes or Achumai. The mythic ancestors of the Dorians is Ægimius, and in him we again find Achumai appearing. Dymas, the son of Ægimius, is but a shortened form of Teutamas of Dorus, and Tothmosis of Ahmes. Herodotus rightly brings the Dorians from Egypt. Mazocchi correctly traces them to Dor and Endor and similar towns south of Carmel.⁷⁰ Their cities are the same as those of the Heliads of Rhodes, for Helius is Hellen, Actis Xuthus, and Ochime Ægimius or Dorus. Epidaurus is a later form of Caphtor. I have said that I know nothing of the Æolians. Their story connects intimately with that of the Dorians, and it may be that Æolus is also Alvan. Sisyphus is certainly his brother Shepho, Ebalus is Ebal, and Enomaus Onam. Time will not permit me to show the extent of my researches in connection with them.

Illyria may here engage our attention, as lying between Greece and Italy. I should never have been induced, had not other evidence led me to it, to divide this word into the two constituents Il and Ra, although this combination is justified by the Chaldean equivalent of Alvan, Alorus.⁷¹ The Eneti, or descendants of Anah, we have already seen to be an Illyrian people. In Illyria were also found Oreitæ (Horites), and Dassaritæ (Zorathites), a name which at once calls to remembrance the Indian Dasaratha. The modern, as well as the ancient, Albanians are the people of Alvan, and their other name Skipetar, as well as their town Epidaurus, represent their old home in Kebt-Hor and their Bible name Caphtorim. A glance at Illyrian geography will furnish abundant evidence of the Horite ancestry of the brave Albanians.

Italy.—Hyde has already, in the Arabic Sambula, provided a common ground on which Sybil and Spica, the Hebrew Shobal and the Egyptian Sebek, may meet. The Sabine god Sabus, and the whole Sabellian family unite in this connection. The Rhodian Helius becomes the Latin Sol, and the Hebrew Alvan the Latin Silvanus, by the same rule. Silvanus, the enemy of children, is the cruel Ilus

⁷⁰ Vide note 37. Dora was probably the most southern of the Phœnician towns. Its inhabitants were never subdued. Stephanus of Byzantium calls its founder Dorus, son of Neptune. —Smith's Dictionary of the Bible.

⁷¹ Berosus, Cory's Ancient Fragments. Galloway, E. R., 162.

or Cronus, who is represented as sacrificing his son. The Silenes, named after him, are a monkey race, once more reproducing the Arab, Indian and Lydian stories. Rhea Silvia or Ilia is the old Rhea, wife of Ilus, the Pyrrha that married Deucalion, and that bears both the names of the eldest son of Shobal. The Etruscan Mantus is Manahath. Apollo and Apulia represent Ebal. Coelus and Elysium are the abode of Shobal, the great Deev, and his son Alvan, or Gilshah, or Caliya, in Elusa or Khulasa, the Cailasa of the Hindoos. Of Coelus and Hecate, a strange combination, seeing that they are the names of father and son, Janus is said to be the offspring. But Janus, the fish-god, is Oannes or Onam, a prominent member of the Horite family. The line of Alba, the white city, is peculiarly Horite. In it we find Latinus, who is Lotan. Alba Sylvius is Alvan himself, twice named over. His son Atys is Jahath, and, strange to say, is also called Capetus, while his son is Capys, thus twice reproducing the Ægyptus, Kobad or Cheops, whom we have found to be Achumai. Thus plainly did the old story of a far-off and bygone civilization live in the memories of those who claimed as their ancestors the children of Seir, the Horite.⁷²

Germans and Celts.—The German and Scandinavian mythologies have few points of connection with the Horites. Their gods and heroes belong principally to two other families, those of Etam and Ashchur. The red Shethites are among the ancestors of these peoples. Still Ra or Il survives in the god Frey with his wife

⁷² The following table presents the names, which, generally in genealogical order, recall the principal family of the line of Shobal :

<i>Horite.</i>	Shobal.	Alvan, Allau. <i>Roeh, Reatah.</i>	Jachath.	Achumai.
<i>Egyptian.</i>	Seb.	<i>Ra.</i>	Aethoes, Ati or Pepi.	Ahom, Kames. <i>Cheops, Ægyptus.</i>
<i>Phœnician.</i>	—	Elioun, Ilus.	Jehid.	?Coun.
<i>Arabian.</i>	Hobal.	Il, Ulvanus. Dhucalyan.	Yaguth.	Lokman. <i>Kabus.</i>
<i>Persian.</i>	—	Gil-shah.	?Zohak.	Achæmenes. <i>Kai Kobad.</i>
<i>Indian.</i>	Kapila. Siva.	Cala, Kalyana. <i>Raja.</i>	Vaivaswat. Chetiya.	Yama. <i>Gopati.</i>
<i>Lydian.</i>	Sipylos.	—	Atys or Cotys. <i>Papas.</i>	Aciamus. Alcimius.
<i>Rhodian.</i>	—	Helius.	Actis.	Ochime.
<i>Dorian.</i>	—	Hellen. Deucalion.	Xuthus.	<i>Ægimius.</i>
<i>Alban.</i>	—	Alba Sylvius.	Atys or Capetus.	<i>Capys.</i>

Freya, the Egyptian Phre, and as Il in the annual feast which was held in his honour, called Yule.⁷³ Ondurdis also is the Egyptian Onderah or Denderah, which takes its name from the god and first ruler of Heliopolis. The Celtic divinity, Ogmios, with his Mercury and Hercules associations, has been frequently identified with Ahom, and is Achumai. The Irish Ogomuin, son of Thoi, must be the same, Thoi being a form of Jahath, an Achthoes without the first syllable. He seems to be represented by the British Beli, who is called erroneously son of Manhogan (Manachath), and correctly the father of Llud (Lahad). Beli may be the name of Alvan himself, given to Jachath when accurate history perished, and a tendency arose to reduce the solar divinities to unity.

The Ethiopian deity Assabinus, and its earliest monarch Arwe, may be Eshban and Haroeh. Manachath may appear not only in the Chinese Ming-ti but also in the Peruvian Manco-Guina-Capac and the Algonquin Manitou. It would be strange if the ancient people of China and the tribes of this continent could be shown to have dwelt within the influence of a Horite civilization. The unity and recent origin of the human race would be at once established could this be done, as I doubt not it will be before long. In the meantime, the various traditions of civilized peoples have carried us back to the days of Abraham and to the lands in which he sojourned—Palestine, Egypt, and the region lying between; and pointed these out as the time and the place when and where man, a second time beginning to fill the earth, laid the foundations of his present prosperity. The facts I have given, through the connections established between the Scripture narrative and tradition, are a besom to sweep into the waste-basket of literature the utterly unfounded hypotheses of Bunsen and others, which throw the commencement of Egyptian history thousands of years into the past. They abolish, I trust for ever, that absurd class of interpreters of mythology, who make Euhemerus a continual object of scorn, and pleasingly imagine a world sitting down in its various divisions to weave out of its own brain a complex and unintelligible solar allegory. They say to the ethnologist, the student of language, the comparative geographer, the proper towards a science of religions, the historian, as they point to the eastern life of nearly four thousand years ago—there is the long-forgotten field in which your studies must begin if they are to be

⁷³ Mallet's *Northern Antiquities*. Bohn; 110.

successful. And, more important than all, they tell the Gentile of a Divine hand, not simply leading him as well as the Jew through the early period of the world's history, but placing on record, briefly as becomes the littleness of things human in view of the Divine, yet comprehensively, the roll of his forgotten ancestry. Spite of all questions regarding the books of Chronicles, the Bible still proves itself the true and faithful Word, the great standard of historic fact as well as of spiritual truth and life. I am fully conscious of the importance of the revolution which the acceptance of the truths set forth in this paper will cause in the world of historical science. Of this, however, I am also sure—

“Magna est veritas et prævalebit.”

